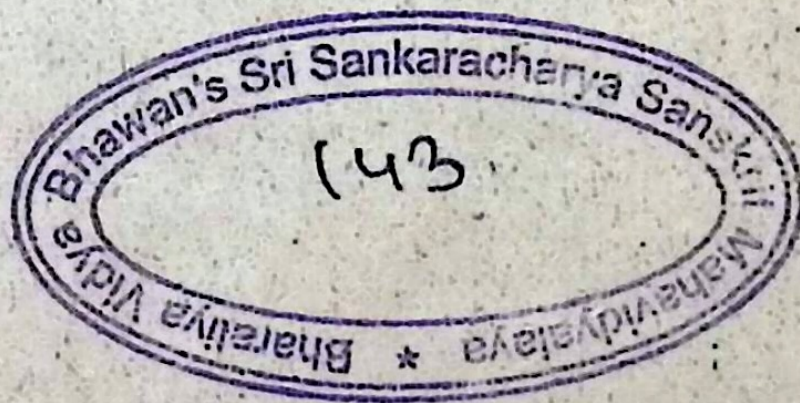


GITA ESSENCE *for* CHILDREN

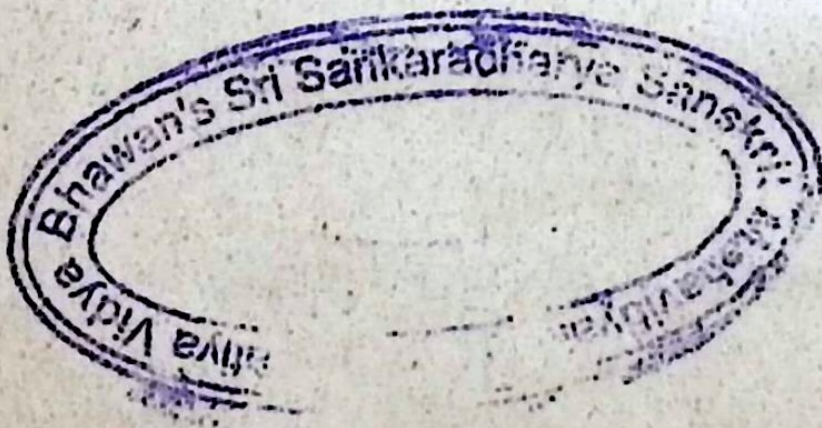
**By performing all his actions as Divine Worship,
man attains God-head. - Ch. XVIII. 46**

217

DR. LAKSHMI MIRCHEANL VI



10



Gita Series No. 10

GITA ESSENCE

For

CHILDREN

By

DR. LAKSHMI MIRCHANDANI,
M.B.B.S., M.R.O.S., L.R.C.P.

(Visiting Medical Officer, Sivananda Charitable Hospital)



The Yoga-Vedanta Forest University,
Ananda Kutir

P. O. SIVANANDA NAGAR, RISHIKESH.

Himalayas

PRICE]

1954

[Re. 1

Published by
SWAMI CHIDANANDA
For
The Yoga-Vedanta Forest University

First Edition—1954

ALL RIGHTS RESERVED BY
The Divine Life Trust Society



Printed at
The Y. V. Forest University Press,
SIVANANDA NAGAR P. O.

SAGE SIVA AND HIS PARENTS



The father Himalayas, the mother Ganges and sage Son. He is as eternal as his parents and has inherited the strength and stability of the father with the benevolent power of the mother. His eyes seem to look into one's very soul and only those with a pure heart can answer that look. But the gentle smile assures one of sympathy from the Guru to a disciple, from friend to friend and from one soul to another.

Dedicated
To
HIM
(The source of all inspiration)

PUBLISHER'S NOTE

The author's "Gita for the Young" published two years ago has been received very well by the Press and the public. And, now to commemorate Sri Swami Sivanandaji's 67th Birthday which was celebrated all over the world on the 8th September, 1953, she has presented this priceless gift of the Gita-Essence to the children.

If any class of people should study the Gita with the greatest good to humanity, it is the Youth. It is only the youth, with a mind not yet encumbered by false beliefs, with faith in God and themselves not yet lost, with an outlook upon life not yet biased, it is they that can really grasp the meaning of the great scripture and understand the purport in its true light.

With a solicitude for the entire humanity, that a fond mother has to her children, Srimati Lakshmi Mirchandani has given to the world this "Gita Essence for Children" whose effectiveness she has tried in her own home. It is with the hope that parents all over the world might sow the Gita-seed in their children, as she has done in hers, that she has joyously come forward to share this treasure with all. Nothing would give greater joy to our Gurudev, H. H. Sri Swami Sivanandaji Maharaj, than to see this Gita-wisdom enshrined in the pure hearts of the young all over the world.

Ananda Kutir,
Sivananda Nagar P.O.,
8th September 1953.

Publishers.

SIVA'S GIFT

My dear child,

Here is a present for you from Sri Swami Sivanandaji on his 67th Birthday. He loves to give gifts and expects no return. But he will be delighted if you learn all these verses and write to him when you have done so.

With love

From

Auntie

PREFACE

Here are one hundred simple verses to give our children an introduction to Gita. The translations are not literal but are framed so as to appeal to the modern child of every country. It is hoped that parents and teachers would help the little ones to treasure the verses in a corner of their memory so that they may be a source of inspiration to them in the years to come.

—L. M.

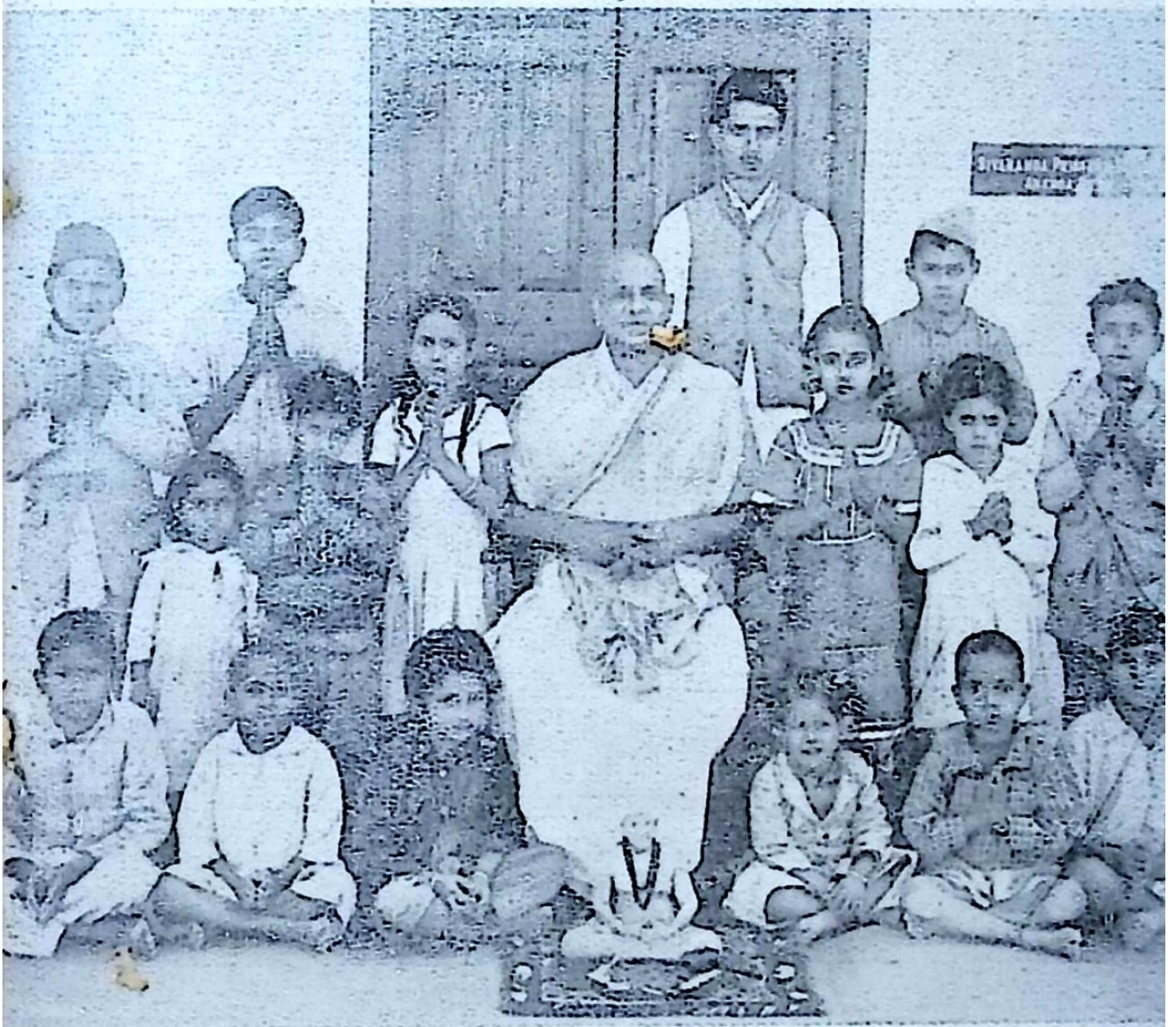
SRI SWAMI SIVANANDA

In the picture opposite, you see the great sage Sri Swami Sivanandaji Maharaj in his beautiful abode by the Ganges. He was just an ordinary child like any of you ; but had a burning desire for service and a great love for study. Even when he was a medical student he shared his knowledge with lay people, by publishing a journal. Later as full-fledged doctor he went to the far off land of Burma to serve the people. Though he did much good there, he wanted to do more. So like Buddha he left home and comforts and retired to the great Himalayan forests to meditate and discipline himself ; he continued to render selfless service to all around. When after twelve long years he emerged, people flocked to him like bees to a honey pot. Ananda Kutir, where Swamiji lives with his band of devoted disciples, is truly a beehive and is ever buzzing with life and activity. Myriads of books, journals and pamphlets are published and distributed daily. The hospital attends to the sick twice a day besides camps for special treatments from time to time. There is the Yoga-Vedanta Forest University to train men in Yoga. These and many other activities he guides, himself remaining detached, ever calm and benevolent, radiating compassion, love and learning all around him.

If you get an opportunity to go to Rishikesh, do not miss it. A dip in the cool waters of the Ganges and the delightful recital of Tulsidas Ramayana are luring but above all see the great modern sage and hear his enthralling Sankirtan (songs).

—*Lakshmi Mirchandani*

BE YE LIKE CHILDREN !



Come, children, let us go !
We travel hand in hand ;
Each in his brother find his joy
In this wild stranger land,
The strong be quick to raise
The weaker when they fall ;
Let love and peace and patience bloom
In ready help for all.

— G. Terstergen

GITA IS DIVINE NECTAR

**सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः
पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ।**

All the Upanishads (religious books of ancient India) are represented as a cow and Lord Sri Krishna is milking it to draw out their essence to satisfy Arjuna's pertinent question just before the great Mahabharat war. Therefore Arjuna is depicted as the calf which first stimulates the flow of milk. The children are anxiously waiting all around to partake of the milk of Gita. May it nourish them and help them to grow into strong, healthy and good men and women. We are grateful to Sri Badri, one of the India's best modern painters, for sparing his time to paint this picture specially for this work.

PRAYER

From Rig Veda, X/191-3, 4:

समानो मन्त्रस्सद्दित्समानी ।

समानं मनस्सह चित्तमेष्टाम् ॥

समानी व आकूतिस्समाना हृदयानि वः ।

समानमस्तु वो मनो यथां वस्तुसहासति ॥

Common be your prayer ;

Common be your end ;

Common be your purpose ;

Common be your deliberations.

Common be your desires ;

Unified be your hearts ;

United be your intentions ;

Perfect be the union amongst you.

UNIVERSAL PRAYER

**O adorable Lord of Mercy and Love!
Salutations and prostrations unto Thee.
Thou art Omnipresent, Omnipotent and Omniscient.
Thou art Sat-chit-ananda.
Thou art the Indweller of all beings.**

**Grant us an understanding heart.
Equal vision, balanced mind,
Faith, devotion and wisdom.
Grant us inner spiritual strength,
To resist temptations and to control the mind.
Free us from egoism, lust, greed, anger and hatred.
Fill our hearts with divine virtues.**

**Let us behold Thee in all these names and forms.
Let us ever remember Thee.
Let us sing Thy glories.
Let Thy Name be ever on our lips.
Let us abide in Thee for ever and ever.**

CONTENTS

What is God	...	...	3
Where is God	...	...	5
In praise of God	...	...	7
Virtues to be cultivated	...	...	9
An ideal man	...	...	10
Bad qualities and bad men	...	...	12
The complex nature of man	...	...	14
Main Types of men	...	...	16
Persons and professions	...	...	17
Men and Menus	...	...	19
Knowledge, Charity, Sacrifice and Tapas	...	...	20
Natures and actions	...	...	24
Guides to work	...	...	25
A hair-breadth escape-story	...	...	27
Cause of sin	...	...	29
The Fair	...	...	31
Concentration of Buddhi	...	...	32
No effort is ever lost	...	...	35
As with the Self so with the Universe	...	...	37
A Prayer from Mahabharata	...	...	39
Your origin and your progress	...	...	40
What is Death	...	...	42
Santi Path	...	...	43
Story of Swami Sivananda	...	...	45

Gita Essence for Children

WHAT IS GOD

यच्चापि सवभूतानां बीजं तदहमर्जुन ।
न तदस्ति विना यत्स्थान्मया भूतं चराचरम् ॥

1. God is the origin of every thing. Nothing can exist without Him. (X-39).

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥

2. God assuming the form of the two Prakritis (Matter and Spirit) is the power which is responsible for the birth and extinction of this universe. (VII-6).

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥

3. Arjuna beheld the whole universe with its manifold divisions gathered into one, in God. God is the world and the world is God. To love and serve the one is to love and serve the other. The poem 'Abu Ben Adam' illustrates this beautifully. (XI-13).

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च भूतानामन्त एव च ॥

4. God is the soul, the spirit, Atman or conscience of all creatures. In fact, he is the beginning, the middle and the end of all. (X-20).

GITA ESSENCE FOR CHILDREN

मत्तः परतरं नान्यत्किंचिदस्ति धनं जय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥

5. There is nothing beyond the influence of the Lord. All things in the universe are supported and linked together by Him, as the pearls of a necklace are held together by a single thread. (VII-7).

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोऽशसंभवम् ॥

6. Whatever is glorious, prosperous and powerful, is, but the symbol of a small fragment of His splendour. X-41.
“Every deed of heroism, every life of sacrifice, every work of genius, is the revelation of the Divine.”

(The Bhagavadgita by Radhakrishnan)

अथवा बहुनैतेन किं ज्ञातेन तवाजुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥

7. In short the whole world is supported and pervaded by only a small fraction of God's Vast power. (X-42).

Note : There are moments in all our lives when we become intensively aware of this unseen, wonderful power and we wish to address it and express our gratitude or perhaps call on it for strength. At such times we personify this Power and give it certain familiar attributes. The following verse describes such attributes.

कविं पुराणमनुशासितारमणोरणीयांसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूपमादित्यवर्णं तमसः परस्तात् ॥

He is all-knowing, the ruler, the subtler than the subtlest, the supporter of all, beyond conception, glorious like the sun and far removed from all forms of darkness (Sin). (VIII-9).

WHERE IS GOD

वदिरन्तश्च भूतानामचरं चरमेव च ।

सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥

9. He is everywhere both inside and outside everything ; but it is not possible to see Him, because He is very very subtle—thousand times more subtle than ether and electricity, which are invisible. (XIII-15).

He appears to be immovable as well as moving ; far as well as near depending on our own state of mind.

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।

भूतभर्तु च तज्ज्ञेयं प्रतिष्णु प्रभविष्णु च ॥

10. God is formless and so can never be divided. Yet He exists in each separate being in the universe. (XIII-16)

Note : The air in a pot is not separate from the atmospheric air. It has a separate entity only so long as the pot exists.

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥

11. God abides equally in all beings. Even when they (their bodies) are destroyed. He (the spirit or soul) is not destroyed. He exists even when the whole universe disappears. (XIII-27).

Note : We should try to let the spirit of this verse sink deep into our hearts. If we realise that God dwells equally in all, we should love and respect every creature on earth and learn to ignore the apparent differences and deficiencies in one another.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥

12. Whenever there is danger to law and order and an increase in lawlessness, God comes to the earth in a mortal form. (IV-7).

Instances of Sri Rama, Krishna, Buddha and Christ may be cited.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

13. For the protection of the good and destruction of the wicked, God incarnates himself from age to age. (IV-8).

IN PRAISE OF GOD

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।

पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥

14. Thou art the Supreme Being, the Supreme Home, and the Supreme purifier, the Eternal Divine Person ; First of Gods without beginning (unborn), the All pervading. (X-12).

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ।

त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ॥

15. Thou art Imperishable ; worthy to be known ; Thou art the final resting place of this universe ; Thou art the changeless Guardian of the Eternal law ; Thou art the Everlasting Being. (XI-18).

वायुर्यमोऽग्निर्वरुणः शशङ्कः प्रजापतिस्त्वं प्रपितामहश्च ।

नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥

16. Thou art the wind, the destroyer, the fire, the sea, God, the moon, the Creator and the grand father (ancestor) of all. Hail, hail to Thee, a thousand times. Hail to Thee again and yet again. (XI-39).

नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व ।

अनन्तवीर्यामितविक्रमस्त्वं सर्वं समाप्नोषि ततोऽसि सर्वः ॥

17. Hail to Thee in front, hail to Thee behind and hail to Thee on every side. O All ; boundless in power ; immeasurable in might. Thou dost pervade all and therefore Thou art all. (XI-40).

पितामि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुह्योऽरीयान् ।

न त्वत्समं ऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभावः ॥

18. Thou art the father of every thing moving and

the unmoving. Thou art our adored, our worthiest preceptor ; there is none even equal to Thee ; how then can there be any one greater than Thee ? Thy power is matchless. (XI-43).

तस्मात्प्रणम्य प्रणिधाय कार्ये प्रसादये त्वामहमीशमोड्यम् ।

पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम् ॥

19. Therefore bowing down and saluting You, adorable Lord, I seek Thy Grace. Thou, O God, treat me as a father would his son, a friend his friend or a lover his beloved. (XI-44).

Note : These verses are typical of the prayers of our ancients. They recognised the might and kindness of God and praised Him. Here is another beautiful prayer taken from Mahatma Gandhi's "Songs from Prison."

In the words of Tulsidas

Grant me, O Master, by Thy grace
To follow all the good and pure,
To be content with simple things ;
To use my fellows not as means but ends,
To serve them stalworthy, in thought, word and deed ;
Never to utter a word of hate or shame ;
To cast away all selfishness and pride ;
To speak no ill to others ;
To have a mind at peace,
Set free from care, and led astray from Thee
Neither by happiness nor by woe ;
Set Thou my feet upon this path,
And keep me steadfast in it,
Thus only shall I please Thee, serve Thee right.

VIRTUES TO BE CULTIVATED

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥

20. Humility, lack of show, non-violence, patience, uprightness, respect to preceptors, purity, (of body and mind) steadfastness and self-control. (XIII-7).

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥

21. Fearlessness, purity, attainment of knowledge and concentration, charity, self-control, sacrifice (service) study of scriptures, austerity (discipline) and uprightness. (XVI-1).

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥

22. Non-violence, truth, freedom from anger, absence of desire for fruit of action, calmness, aversion to fault-finding, compassion, uncovetousness, gentleness, modesty, and steadiness (absence of fickleness). (XVI-2).

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता
भवन्ति संपदं दैवीमभिजातस्य भारत

23. Vigour, forgiveness, fortitude, purity, unspiteful nature, absence of false pride. (XVI-3).

AN IDEAL MAN

(A man whom God loves best)

अद्वेषा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥

24. He hates no creature, is friendly and compassionate to all, has no egoism, is balanced in pleasure and pain and is patient. (XII-13).

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।

मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥

25. He is always content, disciplined, self-controlled, of firm principles and is devoted to God. (XII-14).

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः

दर्शमर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥

26. The world does not shun him nor does he shun the world. He is not deflected by joy, anger, fear, or agitation of any kind. (XII-15.)

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।

स्वार्थमभपरित्यागी यो मद्भक्तः स मे प्रियः ॥

27. He has no cravings, is pure, adept in action, unworried, without regrets, does not lose himself in vain plans or dreams. (XII-16).

समः शत्रौ च मित्रे च तथा मानापमानयोः

शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥

28. He treats foe, friend and people of good and bad repute alike. He retains his balance in all extremes of cold, heat, pleasure and pain. He has no selfish attachments. (XII-18).

GITA ESSENCE FOR CHILDREN

11

तुल्यनिन्दास्तुतिमौनी संतुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥

29. He is not influenced by blame or praise, is moderate in speech, content under all circumstances. He is not attached to one home or one family but is concerned with the welfare of the whole humanity. He is of firm mind. (XII-19).

BAD QUALITIES AND BAD MEN

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।

अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥

30. Love of display, arrogance, excessive pride, anger, harshness, and ignorance are bad qualities. (XVI-4).

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।

मोहाद्गृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचिवृताः ॥

31. Bad men are slaves of insatiable desire, full of hypocrisy, excessive pride and arrogance. They have wrong notions and act with impure motives. (XVI-10).

आशापाशशतैर्वद्धाः कामक्रोधपरायणाः ।

ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥

32. Because of their innumerable desires, greed and anger they try to amass wealth by unjust means to gratify their selfish wants. (XVI-12).

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।

यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥

33. Conceited, obstinate full of pride and arrogance of wealth, they perform sacrifices (good acts such as charity) just for show. (XVI-17).

अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।

मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥

34. Given over to conceit, power, haughtiness, lust and anger, these malicious people despise God. Their

acts which injure their fellowmen or their own conscience are acts against God who dwells in all. (XVI-18).

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥

35. Bewildered by many a fancy, caught in the net, of wrong thoughts, accustomed to gratification of desires, they fall into degradation and misery. (XVI-16).

THE COMPLEX NATURE OF MAN

All the three natures, Sattva (purity and knowledge) Rajas (impurity leading to action) and Tamas (inertia and ignorance) enter into the composition of every individual or thing in this world. But there is a difference in their proportion in each. It is this difference that gives each being this distinctive character in the same way as the difference in the proportions of red, blue and yellow (primary colours) gives rise to variety of colours. One nature or the other predominates in each one and all beings are classified as Sattvika, Rajasa and Tamasa according to the nature that is predominant. When applied to human beings, those with Sattvika temperaments are free, calm, and selfless; they aim at light and knowledge; those with Rajas natures are restless, materialistic and are full of selfish desires; the Tamasa people are dull, inert and confused with no initiative.

In an ethical sense Sattva may be referred to as 'goodness', Rajas as 'passion' and Tamas as 'darkness', sin and stupidity.

Sattva nature should be converted into knowledge and divine consciousness, Rajas into discipline, and Tamas into tranquillity. The ultimate aim should be to increase the Sattva and decrease the other two. Finally it is said that the most evolved person is free from all qualities including the sense of being good.

एत्वं सुखे संजयात रजः कर्मणि भारत ।

ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत ॥

36. Sattva leads to happiness, Rajasa to action and Tamasa to negligence. (XIV-9).

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।

रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥

37. Each quality increases when the others are put down. (XIV-10).

NOTE :—In order to increase the Sattva, one must not only cultivate it actively but also weed out the other two. In addition one must always be on the alert, for the moment Sattva is allowed to go down Rajas and Tamas spring up. An unresisted temptation returns with renewed vigour, but a resisted one not only dies itself but also frightens others away.

MAIN TYPES OF MEN

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्ध्यतिद्वयानिर्विकारः कर्ता सात्त्विक उच्यते ॥

38. That man of good (Sattvika) nature who is neither unduly attached to men and things nor has egoitism (Self-sense). He is full of determination and zeal, while at the same time he is not unbalanced by success or failure. (XVIII-26).

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥

39. That man, who is swayed by passion (anger and greed), who seeks the fruits of his actions, who is greedy, violent, impure and who is easily unbalanced by success or failure is said to be of passionate or Rajas nature. (XVIII-27).

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥

40. That man is of Tamasa or dull (stupid) nature who is undisciplined, vulgar, indolent, despondent and procrastinating. (XVIII-28).

NOTE:—Actually all men are mixtures of all these types. One's aim should be to approach the first type as nearly as possible.

PERSONS AND PROFESSIONS

Consideration of one's nature should play an important part in the choice of profession. Each profession requires certain qualities and having chosen the profession one should try to cultivate further the qualities peculiar to that profession.

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमस्तिव्यं ब्रह्मकर्मस्वभावजम् ॥

41. Serenity, self-restraint, simplicity, forgiveness, uprightness, wisdom, knowledge and faith in religion are the qualities necessary for priests and preceptors. (XVIII-42).

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षात्रं कर्मस्वभावजम् ॥

42. Courage, vigour, steadiness, resourcefulness, persistence in face of danger (non-fleeing from battle), generosity and leadership are qualities required for statesmen and soldiers. (XVIII-43).

कृषिगौरववाणिज्यं वैश्यकर्मस्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥

43. Love of agriculture, cattle breeding and ability for business are qualities required for those who wish to engage in trade and production of wealth. (XVIII-44).

Those who have no initiative and are dull of intellect should take up subordinate services.

यतः प्रवृत्तिभूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः

44. Man attains perfection by doing his allotted task in the spirit of worship and dedication to Him who is the Source of all beings and who pervades every thing.

(XVIII-46).

In other words man reaches the highest state of evolution when all his efforts are directed towards the common good.

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥

45. One should not give up work suited to one's nature though it may have drawbacks. Each profession has its own defects. No profession is high or low. It is the spirit in which a job is done that counts. (XVIII-48).

MEN AND MENUS

There is a direct relationship between the body and mind. A healthy body houses a healthy mind. Foods which build the body have an indirect effect on the mind.

आयुःसत्त्वत्रलारोग्यसुखप्रीतिविवर्धनाः ।

रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥

46. Foods that increase one's span of life, vitality, strength, health, happiness and appetite and which are tasty, rich (with ghee), substantial and inviting are dear to the "good" natured men. (XVII-8).

Note : Fruits, milk, barley, honey, ghee are among such foods.

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।

आहारा राजस्येष्टा दुःखशोकामयप्रदाः ॥

47. Foods that are bitter, sour, salty, very hot, spicy, dry, burning and causing pain, grief and disease are liked by passionate men. (XVII-9).

Note :—Pungent spices, meat, fish, eggs, onions, garlic, tea, coffee, betels (*pan*), tobacco, alcohol, are among such foods.

यातयामं गतरसं पूति पर्युषितं च यत् ।

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥

48. Foods which are spoiled, tasteless, putrid, stale, left over and unclean are liked by dull and stupid people. (XVII-10).

KNOWLEDGE, CHARITY SACRIFICE AND TAPAS

*

*

*

KNOWLEDGE

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ॥

49. That knowledge is good (Sattvika) which makes one see unity in diversity and one imperishable being in all beings. (XVIII-20).

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।

वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥

50. That knowledge is passionate (Rajasa) which presents the world as consisting of separate entities. (XVIII-21).

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम् ।

अतस्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥

51. That knowledge is of dullness (Tamas) which is unreasonable, dogmatic and narrow. (XVIII-22).

Note :—In other words Sattvika knowledge will aim at unity and synthesis, Rajasic knowledge will emphasize the differences while Tamasic knowledge will lead to narrowness.

It is very important to bear this in mind in dealing with all aspects of life, but it is specially important with regard to religion. One must try to see one God and one spiritual truth in all religions rather than emphasize differences or claim superiority.

*

*

*

CHARITY

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥

52. Charity given as a duty to one, from whom no return is expected and to the right person after due consideration, is 'good' (Sattvika). (XVII-20).

यत्तु प्रत्युपारार्थं फलमुद्दिश्य वा पुनः ।
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥

53. Charity which is given grudgingly with the expectation of a return, or with a hope of winning merit is Rajasic or passionate. (XVII-21).

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।
असंकृतमवज्ञातं तत्तामसमुदाहृतम् ॥

54. Charity given indiscriminately to undeserving persons without respect or contemptuously, is Tamasa. (XVII-22).

* * *

SACRIFICE

Sacrifice or Yajna is generally understood to mean only ceremonial worship. It is always accompanied by a wide distribution of money and food. It is this act of giving that has the real significance. In a broad sense sacrifice means dedication of wealth or deeds (service) to the common good. Therefore sacrifice is synonymous with service.

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥

55. That service is Sattvika or good, which is willingly performed as if it were one's duty to do so, without

any desire for fruit (return) and which is according to law, (even if results or intentions are good, one should not do any thing which is against the established law). (XVII-11).

अभिसंधाय तु फलं दम्भार्थमपि चैव यत ।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥

56. That service is Rajasic or passionate, which is given with desire for return and for the sake of display. (XVII-12).

*

*

*

TAPAS

Tapas does not necessarily mean hardships and mortifications (self-torture) undertaken by sanyasins in forests. Tapas means a determined discipline undertaken with a definite purpose to improve or correct oneself. It is of three kinds.

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥

57. Practice of respect to Gods, priests, teachers and wise men, cleanliness, uprightness, self-restraint and non-violence are known as tapas (discipline) of body. (XVII-14).

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥

58. To speak words which do not hurt, which are true, loving and helpful and to recite religious books are known as tapas (discipline) of tongue. (XVII-15).

Note :—"Satyam Bruyat; Priyam Bruyat; Na

**Bruyat Satyam Apriyam ; Priyam Chananritam Bruyat ;
Esha Dharmah Santanah”.**

**Speak the truth ; speak pleasingly ; Do not speak the
truth if it is unpleasing, even if pleasing do not speak an
untruth. (Manu 4-138).**

मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।

भावसंशुद्धिरित्येत्तपो मानसमुच्यते ॥

**59. Cultivation of serenity, gentleness, silence (rest-
raint of speech), self-control, purity of mind is known as
tapas (discipline) of mind. (XVII-16).**

NATURES AND ACTIONS

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥

60. An allotted task, performed unself-consciously, ignoring one's likes and dislikes and with no expectation of reaping the fruit, is a Sattwic act. (XVIII-23.)

यत्तु कामेप्सुना कर्म साहंकारेण वा पुनः ।
क्रियते बहुलायासां तद्राजसमुदाहृतम् ॥

61. But that action which is done for the sake of return, with strain, is called a passionate or Rajasic act. (XVIII-24)

अनुबन्धं क्षयं हिंसामनवेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥

62. An action which is blindly undertaken without any regard to one's capacity and consequences resulting in loss and hurt is said to be a Tamasic or a stupid act. (XVIII-25).

GUIDES TO WORK

न द्वेष्ट्यकुशलं कर्म कुशले नानुप्रज्जते ।

त्यागो सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥

63. A wise, intelligent and good man will neither dislike a disagreeable work nor be unduly attached to pleasant duties. (XVIII-10).

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥

64. Whether it be an act of eating, giving or of discipline, from the most insignificant to the most important act, all must be done as an offering to God. (IX-27).

Note:-An act performed with that spirit of dedication—a gift to a loved one—draws out one's best, but ceases to be a source of concern when once it is completed (given away). One has put in the best effort whether it be in study or service.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥

65. One has control over the performance of an action, never over its results. Efforts should never be relinquished (for fear of results), nor should a desire to enjoy the fruit be the driving force for action. (II-47).

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।

कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥

66. A wise man would put as much zest and zeal into his work for the betterment of the world as would an ignorant man with selfish motives. (III-25).

Note : Disinterestedness and not lack of interest is advocated.

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।

भुञ्जते ते त्वघ्नं पापा ये पचन्त्यात्मकारणात् ॥

67. A man who does a beneficent act (sacrifice) and enjoys the result only after others have had their due share is cleansed of all sins ; but he who works only for his own advancement is like a common thief, for he robs the society of his services. (III-13).

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥

68. One should do even imperfectly the task assigned to him rather than do another man's job well. One should not give up one's duty even when faced with death. There is danger of disorganisation if people are not faithful to the duties allotted to them. (III-35).

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥

69. No good will ever come to him who in order to satisfy his selfish desires, departs from Shastras (the path of virtue and self-control laid down by people of knowledge and experience). (XVI-23).

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुं निहाहंसि ॥

70. Therefore one should let the scriptures (legal and ethical laws) be the authority for determining what should be done and what should not be done. All the actions must be performed in the light of the rules laid down therein. (XVI-24).

A hair-breadth escape

Vimala and Sarala were two sisters in a family of seven children and they lived happily together. Their father was a clerk, but they were satisfied with what they got and never insisted on getting what their parents could not give them.

One day, while on a walk they met their school friend Vinodini who had just returned from Calcutta. She had on a lovely Benares saree. After they parted Sarala said to her sister, "Vimala was not Vinodini's saree beautiful?" Vimala agreed that it was, but said no more. After a little while Sarala said again, "How delicately were the gold flowers worked and did not the colours blend well?" In this strain she continued to refer to the saree every now and then. Vimala also liked the saree but she knew it was a very costly one and thought no more of it. In fact she tried to draw away Sarala's mind by keeping up some conversation or other. But Sarala kept on thinking of the saree and even when she slept that night her thoughts clung to it. She dreamt that her father gave it to her for a birthday gift. Her birthday was next day and that afternoon when her father asked her what kind of saree she wanted, she promptly described Vinodini's saree. At first her father thought she was joking but soon he saw that she was serious. Gently but firmly he told her that it was too costly for them. Sarala was not amenable to reason; on the contrary she lost her temper, cried and called her father a miser. The family was shocked and Sarala rushed out of the room in a fury.

She had seen her father handing over his pay to her mother the day before. In her confusion she felt that with so much money in the house her father had no right to refuse her the saree. Anger made her forget that they had to live the whole month on that very sum. She went stealthily to where her mother lay fast asleep after her morning's heavy work, and took the keys from her under pillow. To open the box and take away the bundle of notes was the work of a moment. She rushed out of the house to buy the cherished saree. At the bus stand she had to wait a long time. In that tedious period of inactivity her mind calmed down and fortunately judgment returned to her. Then she saw the folly of her action. She shuddered to think how near she was to becoming a common thief. Quickly she returned home. The family were still where she had left them, too pained to move. Such an incident had never occurred in that well ordered house-hold before. Sarala replaced the money and keys in their places. She went to her father sat at his feet and putting her head on his lap wept bitterly. The kind man realised that his impulsive daughter sought his forgiveness. He stroked her hair and patted her. It was as though a heavy cloud had passed by and the sun shone again. Just then the postman came with a letter from Sarala's favourite brother saying that he was coming home for Sarala's birthday.

CAUSE OF SIN UNWORTHY ACTS

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥

71. When Arjuna asked Sri Krishna what compelled man to commit acts unworthy of himself; Sri Krishna answered that it was intense desire and anger, arising out of passion that caused a man to sin and that they were the mightiest of destroyers and man's worst enemies on earth (III-37)

Note :- Desire is natural up to a limit and when under control does no harm. It is excessive desire or a desire for forbidden things that is dangerous.

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥

72. A man may be very wise but when he falls prey to an intense desire his wisdom is smothered and becomes powerless for the time being. As the fire burns all the brighter with each stick of fuel so also do the desires and temptations tend to grow stronger each time they are satisfied. (III-39)

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥

73. Three gates lead man to hell or destruction. These are intense desire, anger and greed. They must be shunned. (XVI-21).

It is rather interesting to trace the birth of a desire and its consequences.

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥

74. When the thoughts are allowed to dwell on any pleasant object, they tend to get attached to it. With attachment a desire to possess the object is born and if this desire is not satisfied, anger sets in. (II-62).

क्रोधान्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥

75. Bewilderment or confusion is the natural result of extreme anger and leads to loss of memory (association of thought). When this happens discrimination and judgment become impossible and a man without them, is soon ruined. (II-63).

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥

76. The senses (eye, nose, tongue, ears and touch), mind and reason are responsible for the origin and development of the desire. The senses convey the information regarding objects to the mind which develops a desire for their possession and the reason finds ways of satisfying the desire. Thus it is said that by means of the senses, mind and reason, desire tends to lead the man astray by enshrouding his wisdom. (III-40).

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥

77. Therefore in order to conquer this destroyer of knowledge and experience (desire) one must control the senses first. (III-41).

THE FAIR

Gopal and Ram were delighted. Their mother had just given each of them a five rupee note to be spent at the fair next day.

Gopal made a list of things he would buy in the order of importance, but Ram could not be bothered.

At the fair Gopal saw many pretty things and admired them. But he made no attempt to buy any till he came to the shops containing what he wanted. Once there he made his purchases with quick decision.

Ram was thrilled with the fair. He would want to buy first one article but would then change his mind and ask for something else. He harassed the shop-keeper so much that they got annoyed with him. Further by the time he came to the articles which he really needed, his money was all spent. So while Gopal returned home contented and happy, Ram was dissatisfied and unhappy.

Life is a big fair wherein we must resist temptation, exercise discrimination and discipline, and spending our energy wisely, march forward with determination.

143

CONCENTRATION OF BUDDHI OR UNDERSTANDING (BUDDHI YOGA)

Buddhi is a difficult word to explain. It does not mean merely the ability to formulate thought. It means also the power to recognise values and discriminate. Buddhi is commonly used by Indians to mean right understanding. It must be trained to attain insight, constancy and balance. The mind (manas), instead of being linked to the senses should be guided by Buddhi which is higher.

व्यवसायात्मिका बुद्धिरेवेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥

78. The thoughts of a disciplined man are controlled and can be concentrated on a single action which is therefore done very effectively. But the thoughts of an undisciplined man spread out in various directions and so can not achieve much. (II-41).

Note:—The rays of the sun are not very hot while they spread out, but if they are made to pass through a convex lens which concentrates them to a focus on a sheet of paper, they are able to burn it at once. This is the main difference between a clever child and a dull one; the former is able to concentrate his attention on the action on hand while the latter lets his thoughts wander. Distraction is natural and one has to be weaned away from it by training.

इन्द्रियाणां हि चरतां यन्मनोऽनु विधीयते ।

तदस्य हरति प्रज्ञां वायुर्नावमिवोम्भसि ॥

79. The mind which runs after the roving senses drives the power of discrimination into wrong channels just as a stormy wind carries away a boat. (II-67).

Note :—If the boat is equipped with a proper helm it is not deflected from its course. If the discrimination or Buddhi is trained it can control the mind.

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥

80. The functions in the body are controlled by the senses which in turn are under the control of mind. Buddhi or intellect directs the mind and ultimately the “still small voice”, the conscience, Atman or the Divine Nature in us guides the Buddhi itself. (III-42).

एवं बुद्धेः परं बुद्ध्या संस्तभ्यात्मानमात्मना ।

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥

81. In each of us there are two distinct natures, the lower self which is leading us into mischief and a higher self, the Atman or the Divine Aspect. Accepting the Atman as the supreme controller, we should let it subdue the lower self and guide us always. With its help we shall find it very easy to conquer temptations which are otherwise hard to put down. (III-43).

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥

82. No doubt, it is very difficult to control this wandering mind but with practice and detachment it can be done. (VI-35).

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावोद्यस्य योगबो भवति दुःखदा ॥

83. The discipline of senses and mind saves us from much suffering and pain. One who accustoms himself to self-control and moderation in eating, playing, exercise, work and rest can achieve it easily. (VI-17).

NO EFFORT IS EVER LOST

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतोभयात् ॥

84. In this (practice of discipline or Yoga) no effort is lost. Even if one does not succeed in attaining perfect control over one's self, no harmful effects are produced. But even a little success at self-control protects one from many a pit-fall. (II-40).

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
न हि कल्याणकृत्कश्चिद्गतिं तात गच्छति ॥

85. This verse gives an assurance that no one who does good would ever come to grief. So one should not lose heart if inspite of the best efforts things seem to be wrong. In the long run all would be well. (VI-40).

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥

86. But the man who perseveres in his efforts at self-discipline, gets cleaned of his temptations—not all at once—but gradually; he ultimately reaches a very high state of evolution. (VI-45).

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥

87. Even if a man of the worst conduct turns to God with undivided devotion he will surely become a good and great man. (IX-30).

Note:—This verse is full of hope; but does not show an easy escape from the consequences of one's deeds. One can only turn to God after repenting. Repentance means a change of heart, a sorrow for past deeds. It must be accompanied by an undivided devotion or determination to prevent a repetition.

Valmiki—the writer of the great epic Ramayana was at first a notorious dacoit. After a time, sincere repentance and a strong will transformed him completely



AS WITH THE SELF SO WITH THE UNIVERSE

"Yatha Pinde Tatha Brahmande"

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥

88. A disciplined (evolved) man identifies himself (the divinity in him) with all beings (the divinity in others) and all beings with himself. In other words he makes no distinctions. (VI-29).

आत्मौपम्येन सर्वत्र पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥

89. That man is a perfect man who identifies himself with every thing in the universe and sees his own image reflected in them. Their pleasures and pain become his own. The great Shankaracharya says "By realising that all creatures feel the same pleasures or pain as he feels, he harms no being". The same idea is expressed in the famous biblical saying "All things whatsoever ye would that men should do to you, do ye even so to them". (VI-32).

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् ।
न हि नस्त्यात्मनात्मानं ततो याति परां गतिम् ॥

90. He, who perceives that the same God exists equally in all, does not hurt his Higher self by the baneful impulses of his lower self and thus reaches perfection.

(XIII-28).

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥

91. The moment a man realises that the multitude of beings in the world are but different forms of the One Being, he attains to Brahman i.e. he himself becomes Divine(for Purity and impartiality are attributes of the Divine) (Compare-1 John 4-16) "God is love and he that dwelleth in love dwelleth in God. (XIII-30)

A PRAYER FROM MAHABHARTA.

"O who would tell me of the sacred way by which
I might enter into all the suffering hearts and take
all their sufferings on my self for now and for ever".
(Gita by Dr. Radha Krishnan Page 292).

A SONG OF TUKARAM

That man is true
Who taketh to his bosom the afflicted;
In such a man
Dwelleth, augustly present,
God himself;
The heart of such a man is filled abrim
With pity, gentleness and love;
He taketh the forsaken for his own.
(M.K. Gandhi-Songs from Prison. Page 129).

YOUR ORIGIN AND YOUR PROGRESS.

यावत्संजायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।

क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥

92. Every being in this world, moving or unmoving, comes into existence by the association of the spirit (Atman, purusha or soul) with matter (Prakriti). The spirit is the higher aspect of the Divine. It is eternal changeless and without any qualities, but matter or Prakriti is a lower aspect of the Divine. Prakriti is the field or agent for all activities of the Divine Spirit. The body and senses originate from Prakriti. It is transitory, subject to changes and is responsible for the presence of the three natures Sattva (Goodness), Rajas (Passion) and Tamas (Inertia). Because of its association with the Prakriti, the pure spirit gets tinged with these qualities. This determines the progress of the soul. (XIII-26)

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।

तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥

93. If a soul (spirit) is associated all its life with Sattva (Good) nature, it leaves the body (dies) in that state and reappears among wise and pure men for further experience and development. (XIV-14)

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।

तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥

94. Similarly people who have led passionate lives are reborn among passionate people and, those with Tamasa or dull, stupid natures are reborn among similar

people. Thus going through the mill of experience they free themselves of these evil tendencies or natures gradually, (XIV-15).

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्गच्छन्त्यमूढाः पदमव्ययं तत् ॥

95. To the imperishable haven of peaceful existence, do the enlightened souls go who are freed from pride and confusion, who have conquered the evil of selfish attachment, who are devoted to the service of God and his creation, whose temptations are overcome, who are not unbalanced in extremes such as pain and pleasure, success and failure, honour and dishonour. (XV-5).

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥

96. Freed from passion, fear and anger, overflowing with the Divine Spirit, with trust in God, purified by the fire of knowledge, many have moulded themselves into the likeness of God himself. (IV-10).

WHAT IS DEATH

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीराणि ।

अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥

97. It is only the bodies or sheaths that have end ; the soul or spirit is eternal, imperishable and immeasurable. (II-18).

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥

98. Just as a man casts off worn-out garments and takes others that are new, even so does the soul cast off worn out bodies and pass on to new ones (II-22).

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥

99. As one experiences infancy, youth and old age, similarly the soul proceeds from one life to another. The wise man sorrows not at that. (II-13).

अव्यक्तादीनि भूतानि व्याक्तमध्यानि भारत ।

अव्यक्तनिधनान्येव तत्र का परिदेवना ॥

100. All beings are invisible before they are born, visible in the middle stage (while in the world) and once more become invisible in the end when the soul leaves the body (II-28).

न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥

101. He is never born, neither does he ever die ; having once come to exist, will he ever cease to be. He is unborn, eternal, permanent and ancient. He is not killed when the body dies (Chap. II. 20).

शान्ति पाठ

ॐ सर्वेषां स्वस्ति भवतु
सर्वेषां शान्ति भवतु
सर्वेषां पूर्णं भवतु
सर्वेषां मङ्गलं भवतु
सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः
सर्वे भद्राणि पश्यन्तु मा कश्चिद्दुःखभाग्भवेत् ॥

May all be happy ; May all enjoy peace.
May satisfaction dwell in every one's heart ;
May there be prosperity every where.
May all enjoy health and happiness ;
May God meet the eye of all and may
None be subjected to misery.

Om Tat Sat.

STORY OF SWAMI SIVANANDA

I am very much indebted to you for the wonderful time you graciously gave me during the 4 hours I spent at Ananda Kutir.

The moment I walked in you came on to the terrace for the photographs and the ease, promptness and affection of the Darshan have touched me. In just a couple of words you blessed me and saw to the minutest details of my comfort and care. I came away with a feeling of having known you for years and carried away with me a spark of the spiritual peace enshrined there.

Everyone with whom I came in contact with was all kindness and consideration for my comfort. Dr. Roy was all hospitality, Swami Venkatesananda charmed me with his melody, while in the boat with his Kirtan and while showing me round with his lucid and straight-from-the-heart explanations. Swami Vishnudevananda showed me round the Viswanath Mandir and the film on Yoga Asana. The young Nambudiri compounder was with me throughout. Swami Chidanandaji stirred my spiritual chords and in a few words conveyed a message to me of great importance, faith and love. Even the cooks, the servers and others showed the same uniform courtesy and kindness, taking their cue from "the Light Fountain". I feel privileged and blessed to have had all these wonderful experiences.

And, to crown all, I found a packet of valuable books with your autograph and blessings waiting for me on my return from Gita Bhavan. Please accept my humble Namaskars of grateful appreciation.

I am eagerly looking forward to many more visits to the literal and figurative "Ananda Kutir".

—K.N.P. Nair,
The Doon School,
Dehra Dun.

Due to your grace I am pulling on well here. When I joined my new service at the College, I had to face a big storm. It so happened that a person was temporarily appointed and was teaching here for the last three years. He was not selected by the P.S.C. and so was ordered to vacate the post for me, the day I join. He tried his best to discourage me by sending letters at Dehra Dun and even after my coming over here he put the boys against me. The boys used to say, "We don't want you, go back to Dehra Dun, you have come here by snatching away somebody's bread." All these things simply disheartened me. I was puzzled and did not know what to do. At such a time, Swamiji, I found you here. You are all-pervading and are God on this earth. The day I found you all my difficulties were automatically solved. I met Bro. V. Pal, as instructed by you. He is very helpful to me here. With him I went to attend the Satsangh which is held here every Sunday. After that Satsang, I had some comfort and peace of mind.

Swamiji, in spite of all these things, two things I shall always miss here; and they are the company of Pushpa and frequent visits to the Ashram and your Darshan. I feel; my home is at Rishikesh as it has attracted my mind very much and it has given me more affection than anybody could give in this world.

I am very much obliged to you for the books you

sent. I await your *Weekly* eagerly as it gives me the day-to-day activities of the Ashram.

—Professor (Miss) M.

Your books along with some others that I have, will make a good beginning for a Brahmavidya Library which I plan to establish next door to the Millbrae chapel. Your *Bhagavad Gita* translation and commentary has good rythm and is easy to follow. The commentary is comprehensive and conveys the full meaning, spirit and depth of the wonderful Gospel. *MOKSHA GITA* included as an appendix to *TEN UPANISHADS* is an excellent concise statement of ultimate truth. It is worth publishing as a separate booklet or pamphlet. I believe that I noticed it advertised in one of your other publications along with a commentary; this is no doubt of great value in gaining a full understanding of the subject, but I do think that Moksha Gita should be published without commentary, just as it is. It is my opinion that it is destined to become one of the world's spiritual classics. If it is agreeable to you we could try to publish an attractively bound edition of Moksha Gita here, in quantities for free distribution. *VOICE OF THE HIMALAYAS* is another fine work, one which we could use as a text-book for study classes, etc. It is a very fine guide for all aspirants. This is one from which all may benefit.

—Rt. Rev. R.J.F. Romano,
San Francisco,
CALIFORNIA.

All here join me in hoping that your Holiness may long be spared to continue the great work of teaching

Advaita Vedanta by precept and example.

—Anthony Alston,
Oford.

May God bless you for the wonderful work that you are doing in the name of the Lord for all mankind. May His richest blessings flow unto the Abode of Bliss embracing you. Glory to our dear Gurudeva !

—Alfred G. Davis,
North Vancouver, B.C.

Swamiji's publications contain rich and important teachings. Each term I give a course concerned with Hindu Philosophy. I continue to be interested in your subject.

—Raymond F. Piper, Ph.D.,
Syracuse University, New York.

Many thanks for your kindness in sending me the photographs and the books. The photographs are indeed very beautiful and they will always remind me of my happy visit to you and your Ashram. I am also receiving regularly your magazine DIVINE LIFE. Thanks. I hope you are doing well with all your disciples. Please accept my best wishes for your health and prosperity.

—Phra Bimaladharma,
Ecclesiastical Minister for
Sangha Administration,
Bangkok, Thailand.

I have received regularly the *Forest University Weekly*, which is no doubt a very great and memorable effort ; now, after having gone through them, I am sending them as sample to New Thought Centres—some of them shall be interested and will write you. I would have preferred to

keep and bind them ; but no doubt to help spread the Message is better.

—Aldo Lavagnini,
Association Biosofica Universal,
MEXICO.

I had the great pleasure to derive much benefit out of your most inspiring articles published in the LIFE SCIENCE NEWS LETTERS, of the mother Institute as well as from its New Zealand Branch, for which great service I feel a great indebtedness to you, as well as to its Publishers : Please accept my heartfelt thanks. May the Lord and His Love and Wisdom be with you for ever, serving thus as one of the selected ones, thirsting and hungry humanity in the search for GOD, our common Father and Creator.

The HEALTH AND LONG LIFE and more especially THE DIVINE LIFE Magazines, which my great Friend and well-wisher Dr. Arthur Schramm of Los Angeles, sent to me as a gift have been of help and spiritual uplift, which, as we well know and feel, is the greatest help and most valuable gift one can receive, because it points the way to true happiness, harmony and that so-much-needed PEACE of soul and mind.

—H. E. Happacher, Ms.D.,
Manabi, Ecuador.

I enjoyed the book, SWAMI SIVANANDA IN PICTURES as I found in it the pictures of Sir C. P. Ramaswami Aiyer and Dr. Haridas Chaudhuri, both of whom give us courses here in San Francisco at the Asian Academy. God bless you for the work you are doing especially the work done on the Parliament of Religions

"that was far reaching. There is much to be learnt from your works. My love and blessings to you and all your workers and the best of wishes for 1954.

—Mary V. Wangle,
San Francisco, California.

We are very proud of you as a shining star of Vedanta which has dazzled many an European eye. You have brought prestige to our Land and confidence and finally faith, in our Vedanta—which has brought forth Great Souls who have toiled for the toiling humanity. We are inspired by your work in Asans, Pranayama, Gita and Upanishads.

—Secretary,
Sree Gita Sevashrama,
Hospet.

Thank you very much indeed for the two Tamil books and GOD AS MOTHER, which I received yesterday.

Our servers were made so happy by being given the Tamil books which I told them were sent by you. Also the book GOD AS MOTHER is heaven-sent to me for I am doing meditation on Her, the great Mother of the Universe.

With loving gratitude for your thought to us.

—Sister Lalita, Nilgiris.

I have read many articles and books written by your Holiness. I have gained a considerable impetus and inspiration from your writings.

I want two copies of your Holiness' photographs which I want to keep in my room for my daily devotion and blessings.

—Naresh P. Vora, Vadia.

Whenever I feel sad, I see you enshrined in my heart and this makes me very happy. Your remembrance removes sadness from me. Bless me with devotion to thee.

—Telu Ram Sharma,
Jadu Singha P.O.

Swamiji's Darshan has enlightened me and also inspired me in more than one way. I am going through your books; they are valuable and provide practical guidance to all people and Sadhaks. You are so compassionate and within the easy reach of everyone. No elevated soul is so easily approachable. You mix with all people, work with them like a friend, philosopher and guide.

The greatest fortunate thing for us, I mean those who are fairly educated but have no peace of mind and are unaware of the hidden treasure like that of Great Mahatmas and their teachings are your ultra-modern ways of synthesising metaphysical knowledge suiting to any type of person. The person begins to come in real form under your great protection. I praise every Ashramite who with a cheerful face is prepared at every moment for service but my respects are due to Swamiji's Satyanandaji, Chidanandaji, Turiyanandaji, Krishnanandaji, etc., who are blessed learned ones to give thy message not only to our India but the whole world under your benedictorial patronage. In fact, I am unable to reveal the virtues of your Ashram which to sum up is a living paradise on earth.

—Mahesh Chander Bhatt, M.A., C.T.,
Head Master, Model School,
Udaipur.

I thank you very much for the wonderful books "*Life of Sivananda in Pictures*" "*Sivananda—The Modern World Prophet*" you sent me. May the Lord bless Swamiji and his selfless work so that many may find back their spiritual Kingdom.

—W.F. Stook, Den Hag, Holland.

Your books have been of enlightenment. Thy kind vibrations were of immense value for progress. There remains only one prayer, to stay continually within this blaze of enlightenment. All your books are in circulation. How precious they are for all seekers who come in contact with these practical lessons! I have here a Lithuanian friend. After a study of your *Kundalini Yoga*, he has made rapid improvements in concentration and meditation.

—Werner Jung, Australia.

I always appreciate your *Divine Life Magazine*. I hope, one day we shall know each other on the physical plane. Om Tat Sat.

—Magdalena-Lieville-Jousselin, Nice.

Your wonderful book "*Sivananda in Pictures*." Going through it, I find that your work is much appreciated by all. I want to do my best to spread the knowledge about you and your books here in Japan.

—Miss Shizuku Takaku, Tokyo.

Many thanks for the books sent with your blessings. I am glad to see the Divine Life message spreading everywhere by His grace.

—A.S.P. Ayyar, M.A., I.C.S., F.R.S.L.,
Bar-at-Law, High Court Judge, Madras.

Deep cordial gratitude for the kindly letter and photo. I keep them as holy presents, with greatest joy and will

follow attentively all instructions from You, revered Mahatma Siva. Since the time of blessed connection with You, all is changed in luck, all days of life are happy, so happy. And then, to think there is someone whom I had never seen but who understands with the aid of his intuition my solitary way ; that is so wonderful. And so graceful that You will help and support me in the spiritual mission, I feel in the heart. No words to thank enough.

With great interest I study the "*Concentration and Meditation*" (German translation) of Sri Swami Sivananda every evening, and try to observe the instructions for divine life.

Yesterday (28-1-'54) night I felt and saw Mahatma Siva standing near my bed, good-looking at me. I was awfully happy all the day, and the spiritual light was all-around me. I wish to live in the Sivanandashram some time later, and learn lessons and gain wisdom ; and afterwards start a Branch of the Divine Life Society in my country.

This is my desire ; to live in your Ashram and render you every kind of service.

—Marvan N. Plaum, Munchen, Germany.

Ananda Kutir is my spiritual home. To me it is a boon to be at your lotus feet.

—Major General A.N. Sharma, I.M.S., New Delhi.

Swami Sivananda has unusual gifts to present his teachings to the taste of the West. He has done a tremendous lot for the dissemination of Hatha Yoga and for imparting the philosophic wisdom of the East to the West. His writings are so simple, lucid and forceful. We

had been, earlier to our personal acquaintance with Swamiji, his unknown students.

—Mr. Muddiman, London.

Swamiji's autobiography "*Siva Gita*" is simply elevating. Dr. Sharma gave a lecture on the magnanimity of Swamiji's head and heart.

—Dr. Janaki, Udaipur.

Swamiji's "*Mind, Its Mysteries and Control*": I was greatly delighted to read it.

—M.S. Srinivasan,

Research Assistant, Statistical Institute,
Calcutta.

My words fail, O Lord, to express my gratefulness for the unbounded grace that you have showered upon this poor soul. I can always feel you with me amidst my selfish pleasures and worries. I simply recollect with wonder your graceful appearance in the innermost core of my heart, when disappointment and worries rob me of my valuable treasure to catch me by the hands and gently pull me up from the unfathomable depths of darkness.

Your Kripa is my only solace.

—Kunjabihari, Cuttack.

I will read each and every word of your life-sketch with reverence. To understand you is to understand Truth. I am pledged to lead a life of simplicity and morality. Hope you will bless me always.

—K. S. Mani,
PATNA.

Yesterday I received your most illuminating letter. I am writing often to you because I want to get as many

spiritual flashes as possible from your most marvellous life. Those unique glimpses which I quite often get from Thy pen will be most profitably utilized for humanity in due course of time. I derive an unparalleled bliss through correspondence with you. You are my Light-Fountain, whose illuminating rays are brightening the darkened path of humanity gone mad with materialistic wine.

—Indrajit Sharma, B. A.,
P. O. Khant.

Your Grace has always stood by me giving me courage and confidence. Critical situations have been tided over most miraculously. Please bless me with thy Grace, so that I may get another opportunity to serve at thy feet this summer as well.

—Dr. Devaki Kutty, M. B. B. S.,
LUCKNOW.

We will never forget the day we spent in your Ashram and particularly the hours spent in your Divine Presence. You are extremely kind.

—Major G. S. Perhar, A. M. C.,
Military Hospital, Roorkee.

I am in receipt of the Ati Rudrajalam. I am also in receipt of the book of **THY LIFE IN PICTURES**. Deva! how can I express my gratitude for the feelings you have got to your Chelas. If these words could explain my feelings, I would feel really gratified. This gift book was a surprise. Since I saw an advertisement of this book in the *Weekly*, I have longed to possess one. Unexpectedly I received it as a gift. It is marvellous how you chose this gift of my desire. Your kindness is unboun-

ded. I only crave for your blessings to enable me to live in the service for Ananda Kutir ideals. Pray bless me to live for the realisation of the goal.

This gift book has not only rendered me happy but has kindled the fire of Guru Bhakti in all the children and family. May your generous blessings be on all of us throughout life and may each of us endeavour to do his bit to propagate the ideals of Divine Life by thy grace.

—P. V. Pathi,
Ulsoor, Bangalore.

My residence is hundreds of miles away from your abode, but I have in my possession your worship's recent Photo preserved by me from the cutting of a local newspaper and take the DARSHAN of your worship and devoutly feel the solace of mind, and the exquisite pleasure of being in the Presence of your Most Holiness and familiarity of our Personal contact as Thou art omnipotent, omnipresent and omniscient to a devout follower. I lay prostrate before your Holiness and regret my inability due to meagre means to pay my Homage personally to your Most Righteousness but even when writing at present to your worship and gazing at a photo I feel from the picture of your Righteousness your presence and have the perception of conversing to your most Holiness in person.

I feel the presence of your Holiness most Righteousness; even though miles away I hope to solve my tribulations through a medium of scribbling as the only means of craving for a succour from the Saviour of Humanity.

—Cooverjee Bysamji Surty,
BOMBAY.

I thank you very much for the autographed copies of the LIFE OF SIVANANDA IN PICTURES and SIVA'S TREASURE which you have so kindly sent me. I shall cherish them as most valuable gifts. I am most grateful to you for your kind blessings and good wishes.

—Manilal C. Shah,
Deputy Minister, Finance, INDIA
New Delhi.

I read the books of your Holiness : "JAPA YOGA" and "LIGHT ON YOGA SADHANA". These are so excellent that I have been charmed with the instructions contained in them as if Swamiji is giving them personally appearing before me.

Oh the greatest sage of the world, I bow down my head to your Lotus Feet and pray for your mercy on the unfortunate being to strengthen my mind by applying your dynamic force so that it may clear me from all needs and wants, and so that I can enter into the spiritual world and follow your instructions.

—Prandharan Ghose,
CALCUTTA.

Thy reflected ray is working in this humble Atma to serve thy cause Eternal, in whatever walk of life this humble devotee may be placed. When I was a student of IVth Form thy wonderful magnetic and simple 'Common Prayer' has really worked wonders in turning, moulding and shaping this soul which is in the inner orbit of thy self-luminous Jyoti. This funny young child of yours is aspiring sincerely, fervently and in a humble manner to become the 'miniature Sivananda' in the way

of spreading thy short and sweet book namely *Miniature Gita*.

—T. S. Balasubramaniam,
D.L.S. Villivakam Branch.

By adopting thy gracious Upadesh our lives are improving and are happy in each and every respect. Thy gracious *Arul* bestowed on us. By your gracious *Arul* mental worries are destroyed. We have a great desire to do thy gracious *Padaseva* as long as we are permitted to be on earth.

We are in full confidence that thy blessings will be showered on us, for ever. With our heart-felt *Padanamaskarams* to thee, our loving Lord Swamiji of Ananda Kutir.

—V. Rajagopal Naidu,
Devaki Bai, Salem Town.

With picture of Sivananda in the heart; with picture of Sivananda in mind, with word Sivananda on lips, in heart and in mind; with picture of Sivananda seen by eyes and the name too, with serenity, in humility, Ashvin resolves to implicitly follow the resolves from this moment. Ashvin will succeed only if Sivananda will bless him.

O Sivananda, Speak, Speak something. You are my faother. You are my mother. You are my Guru. You are the stick in my hand. You are the path on which I walk. You are the light on the path. You are my final aim. May you bless me. May you turn this inner-stone; Ashvin into a soft-hearted Bhakta-child! May Ashvin suffer a lot but may he never forget Sivananda. May Sivananda be always with him!

O Sivananda, You are my sole refuge. Just come

once in the heart and verify what I say ; come whenever you like and see whether I really love you or not.

Leave me not, though I fail.

I am thine, I am ever thine.

I am yours.

I love you.

Speak, O Sivananda ! Speak !

Let me ever remain with thee.

Leave me not.

Forgive ! Guide ! Protect ! Enlighten !

—Ashvin (A. K. Motivala),
Poona.

Journals of the Society

Annual Subscriptions

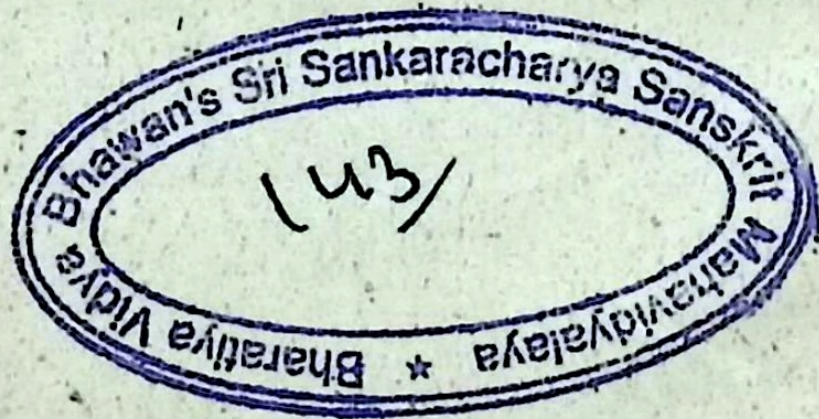
<i>The Divine Life</i>	...	...	Rs. 3
<i>Wisdom Light</i>	...	...	Rs. 2
<i>Yoga-Vedanta Forest University Weekly</i>			Rs. 6-8
<i>Health and Long Life</i>	...	...	Rs. 3-12
<i>Branch Gazette</i>	...	...	Rs. 2
<i>Path to God-Realisation</i>	...	...	Rs. 2
<i>Light, Power and Wisdom</i>	...	...	Rs. 3
<i>Yoga-Vedanta (Hindi)</i>	...	...	Rs. 3-12

SELECT WORKS OF SWAMI SIVANANDA

Raja Yoga	...	Rs. 5-0-0
Kundalini Yoga	...	5-0-0
Japa Yoga	...	3-0-0
Ten Upanishads	...	2-8-0
Brahma Sutras Parts I and II	...	12-0-0
Principal Upanishads Part I	...	6-0-0
Upanishad Dramas	...	3-0-0
Sure Ways of Success in Life and God-realization	...	3-12-0
Voice of the Himalayas	...	6-0-0
Ananda Lahari	...	2-0-0
Lord Siva and His Worship	...	4-0-0
Lord Krishna, His Lilas and Teachings	...	4-0-0
Hindu Fasts and Festivals	...	3-4-0
Illuminating Stories	...	3-0-0
Saints and Sages	...	3-8-0
Secret of Self-realization	...	4-8-0
Wisdom in Humour	...	4-0-0
Wisdom Sparks	...	3-0-0
Waves of Bliss	...	4-0-0
Light Divine	...	4-8-0
Health and Happiness	...	5-0-0
Bazaar Drugs	...	1-8-0
Asthma, Its Cause and Cure	...	1-8-0
Boon to Diabetics	...	1-8-0
Guide to God-realization	...	7-0-0
How to Get Vairagya	...	2-8-0
Pilgrimage to Badri-Kedar	...	1-0-0
Light on Yoga Sadhana	...	1-8-0
Dynamic Spiritual Awakening		
	(Sivananda-in-Pictures)	2-0-0

THE SIVANANDA PUBLICATION LEAGUE

P. O. Sivananda Nagar, Rishikesh, (U.P.).





DR. LAKSHMI MIRCHANDANI

(of Delhi)

Dr. Lakshmi Mirchandani is the daughter of the famous Dr. A. Lakshmipathy of Madras, and is herself a humane doctor moulding herself on the divine pattern of selfless service placed before humanity by the life and teachings of H. H. Sri Swami Sivanandaji Maharaj. Quiet and humble by nature, she has been rendering her service to humanity in an unostentatious but nonetheless effective manner in multifarious capacities.

She is simple, in spite of her high qualifications; and she is a diligent Sadhak who regularly maintains the Spiritual Diary that Sri Swami Sivananda considers "The Adhyatmik whip."

Inspired by Sri Swami Sivananda she has been serving the Lord's children through the agency of the Sivananda Charitable Hospital whenever she has visited the Sivananda Ashram at Rishikesh.

The proper moulding of the character of the young is dearest to Dr. Lakshmi's heart, as it is to Sri Swami Sivananda's. And Dr. Lakshmi rightly feels that if the younger generation can be made to adopt the Gita as the Guide-Book of their life, this earth could be converted into a real Paradise.

